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pare an outline which will include the whole, e. g. (1) parents, (2) circumstances attending his birth, (3) dedication, (4) surroundings, (5) religious condition of the times, (6) call, (7) establishment.

Sixth Step: Religious Teaching.

[The striking characteristic of the Hebrew narratives is their prophetic character. The primary purpose of the record is, not to relate history, but rather to teach religious truth. It should be our aim to discover in the case of each complete narrative this original purpose. But aside from this we may profitably endeavor to apply to our own times and conditions the underlying principle which our study has disclosed.]

The chief idea of the writer, so far as it appears in this narrative, seems to have been *Jehovah's dealing with Man*: (1) Withholding, for special reasons, from one (Hannah) what he gives to another (Peninnah); (2) granting, after an interval, what had been long and repeatedly prayed for; (3) recalling a promise, which had been made under implied conditions (2:27 seq.), because these conditions had not been fulfilled; (4) punishing, with great severity, those who, granted great privileges, had failed to improve them (2:32 seq.); (5) raising up in times of degeneracy and wickedness, one who, though yet a child, should serve and represent his God; (6) keeping the feet of his holy ones (2:9), while the wicked are put to silence in darkness.

STUDY II.—THE CLOSE OF THE THEOCRACY; 4:1b-7:17.

- Remarks:** 1. The only way to learn *how* to study the Bible is to *study* it, viz., (1) gather facts; (2) generalize upon the basis of these facts; (3) apply the principles thus gained to all future work.
2. "References are given for use not for ornament." Facts can be collected only by studying the passages indicated. The Bible should be kept constantly in hand.
3. Not least among the advantages to be derived from "Inductive Bible Study" is the mental discipline, the habit of thinking, which it necessitates.
4. It cannot too often be repeated that a student errs grievously, who will use the authorized version of the Bible when he may now have a Revised Version vastly superior.

First Step: General Study.

1. **First reading:** Study with note-book in hand chapters 4:1b-7:17, and write down, as you go along, the main points of the story, e. g., (1) Israel defeated by Philistines and the ark lost; (2) death of Eli's sons, Eli, and Eli's daughter-in-law; (3) the judgment upon the Philistines; (4) the return of the ark; (5) the events connected with its settlement; (6) the repentance and reformation of Israel; (7) the defeat of the Philistines; (8) Samuel's work as judge.
2. **Second reading:** Study again, (1) correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
3. **Résumé:** Take the points one at a time and, *in thought*, associate with each all the details of the narrative which connect themselves with it.

Second Step : Word Study.

[See statement made in connection with Study I.]

1. **Ch. 4: 1-3** : (1) *Israel went out* ; explain the abruptness of the transition ; (2) *Eben-ezer*, cf. 1 Sam. 7:12.
2. **Ch. 4: 4-9** : (1) *Sitteth upon the cherubim* (v. 4) ; why this full title ? (2) *Hebrews*, (a) why used rather than *Israelites* ? (b) compare its use in Ex. 2:7 ; 1 Sam. 13:3 ; (c) the derivation of the word ? (3) note the feelings of the Philistines (vs. 7-9). (4) the account in Ps. 78:56-64.
3. **Ch. 4: 12-14** : (1) *Shiloh* (v. 12), how far from the battle ? (2) *clothes rent*, etc.; (3) *he said* (v. 14), to whom ?
4. **Ch. 4: 19-22** : (1) *daughter-in-law* (v. 19), why is the story of her death recorded ? (2) *Ichabod* (v. 21), meaning of the word and its connection with the incident. (3) *glory departed* (v. 21), cf. Ex. 16:10 ; 40:34, 35 ; what is denoted by this glory ?
5. **v. 1-5** : (1) *Ashdod* (v. 1), what were the other cities of Palestine ? (2) *Dagon* (v. 2), significance of the name ; (3) *upon the threshold* (v. 4) ; (4) *was left to him* (v. 4) ; (5) *tread on the threshold*, meaning of this custom ; (6) *unto this day* (v. 5), what do these words imply ?
6. **Ch. 5: 6-19** : (1) *smote them with tumors* (v. 6), what other calamity fell upon them ? cf. 5:11 ; 6:5 ; (2) *unto Gath* (v. 8), why was the ark taken to Gath ? (3) *Echron* (v. 10), where situated ?
7. **Ch. 6: 1-9** : (1) *diviners* (v. 2) ; (2) *images of your mice* (v. 5), are these to be taken as amulets, or thank-offerings, or as representations of the calamity sent upon them, given in accordance with a custom now existing in some nations ? (3) *Egyptians and Pharaoh* (v. 6), cf. ch. 4: 8, an allusion to the Exodus ; (4) *Beth-shemesh* (v. 9), where situated ?
8. **Ch. 6: 10-21** : (1) *reaping the wheat harvest* (v. 13), what time of year ; (2) *burnt offerings, sacrifices* (v. 15), the significance of this ; (3) *the great stone*, cf. margin ; (4) *because they had looked* (v. 19), cf. the Septuagint in margin, and note the different explanation given of the smiting ; (5) *fifty thousand and three score and ten* (v. 19), reasons for supposing this number to be inaccurate ; (6) *this holy God*, cf. Ex. 29:45, 46 ; Lev. 11:44, 45 ; purpose of this chastisement ; cf. the judgment upon Uzzah, 2 Sam. 6:7-9 ; (7) *Kirjath-jearim*, why were the inhabitants of this city sent for ?
9. **Ch. 7: 2-6** : (1) *twenty years*, Israel's condition during this period ; what was Samuel doing ? (2) *the Ashteroth* (v. 3) ; (3) *Mizpah*, cf. Judges 20 and 1 Sam., 10:17 ; (4) *I will pray for you* (v. 5), cf. other prayers of Samuel, ch. 8:6 ; 12:17-19 and 14:23 ; 15:11 ; note also Ps. 99:6, Jer. 15:1 ; (5) *drew water and poured it out*, of what symbolic ? cf. 1:15 ; Josh. 7:5 ; Ps. 22:14 ; 62:8 ; Lam. 2:19.
10. **Ch. 7: 7-12** : (1) *Philistines heard*, what is implied as to the duration of the assembly ? (2) *sucking lamb*, cf. Lev. 22:27 ; (3) *great thunder* (v. 10), cf. ch. 2:10 ; 2 Sam. 22:14, 15.
11. **Ch. 7: 13-17** : (1) *came no more* (v. 13), cf. 2 Kgs. 6:23 ; how is this to be understood in the light of 1 Sam. 9:16 ; 10:5 ; 13:3 ; 13:19 ; 14:21 ; 17:1 ; 23:27 ? (2) *all the days of his life* (v. 15), in what sense is this true ? (3) *Bethel, Gilgal* (v. 16), trace on a map the circuit of Samuel.

Third Step : Topic Study.

1. **Loss of the Ark** (4:1-11). Consider (1) the Philistines,* (a) their origin, country, government ; cf. Amos 9:7 ; Deut. 2:23 ; Josh. 13:2, 3 ; (b) their history, cf. Gen. 21:32 ; 26:1, 14, 18 ; Ex. 13:17 ; Josh. 13:2, 3 ; Judg. 3:3 ; 1 Sam. 4:9 ; 1 Chron. 18:1 ; 1 Kgs. 4:21, 24 ; (2) the reasons which led to the bringing of the ark into the camp, cf. Josh. 6:6, 7 ; 2 Sam. 5:21 ; (3) to how great extent did Israel imitate their neighbors in matters of religion ?
2. **Death of Eli's daughter-in-law** (4:19-22). Consider (1) the connection and purpose of this portion of the narrative ; (2) the apparent tautology in vs. 21, 22 ; (3) the name of the child ; (4) the parallel case, Gen. 35:18 ; (5) the significance of the lament over the "glory of Jehovah."
3. **The return of the ark** (6:1-18). Consider (1) the judgments sent upon the Philistines (5:1-12), their nature, etc.; (2) the trespass-offering which was

* Cf. Smith's Bible Dictionary, and Note IV, Kirkpatrick's 1 Samuel.

to accompany the ark ; (3) the test to be applied (6:9) ; (4) the action of the Levites upon the arrival of the ark (6:15) ; (5) the striking variation of the Sept. in 6:19, and the reasons assigned in each text for the slaughter ; (6) the difficulties connected with the number slain ; (7) the meaning of the whole transaction.

4. **The Chronology of the Period,*** (1) Note the forty years' oppression by Philistines (Judg. 13-16), and regard it as probable that (2) the first twenty years of this included Samson's judgeship (Judg. 15:20) and the last half of Eli's judgeship ; while (3) the second twenty years of it include the oppression referred to in 1 Sam. 5:1, following Eli's death ; (4) the whole period, therefore, from beginning of Eli's judgeship to beginning of Samuel's would be sixty years (1167 (?) - 1107 (?)).
5. **The Character of the Material.** Consider (1) the meagre amount of material for so long a period ; (2) the absence of clear chronological indications ; (3) the lack of chronological order, e. g. Judg. 13-16, reaching clear down to 1 Sam. 8:1 ; (4) the abrupt transition (e. g. 4:1b) ; (5) the inadequacy of the divisions into chapters and verses ; and (6) the evident religious element which every part of the narrative breathes forth ; and in view of all this (7) determine whether the chief purpose of the writer or compiler was (a) to present a complete and satisfactory historical account or (b) to select a few important events by means of which to teach practical religious truths.

Fourth Step : Classification.

Go through the material gathered (1) from the "General Study" of 4:1-7:17 ; from the "Word Study" of the same and (3) from the "Topic Study," and classify it under the following heads : (1) names of places ; (2) names of persons ; (3) important events ; (4) important sayings ; (5) miraculous events ; (6) literary data ; (7) chronological data ; (8) objects connected with religious worship ; (9) heathen divinities ; (10) manners and customs ; and (11) historical allusions.

Fifth Step : Organization.

1. Prepare, now, in the light of the work done, a condensed statement upon each of the topics indicated under the "General Study."

§ 1. **Ch. 4 : 1b-10,** The Israelites, in conflict with Philistines, are defeated ; they send for the ark of the covenant, hoping to save themselves ; the Philistines, encouraging each other, again defeat Israel, and capture the ark.

§ 2. **Ch. 4 : 11-22,** Eli's sons are slain in the battle ; Eli, now an old man, upon hearing the sad news concerning his sons and the ark, falls from his seat and dies ; his daughter-in-law dies in childbirth, after naming the child Ichabod.

§ 3. **Ch. 5 : 1-12,** The ark in the land of the Philistines brings upon their God Dagon, and themselves, great judgments ; it is moved from one place to another, but calamity follows ; they decide to return it to Israel.

§ 4. **Ch. 6 : 1-18,** After seven months the ark is returned with certain golden images representing the afflictions which they have suffered ; it is sent upon a new cart drawn by cows whose calves have been left at home. It is received at Beth shemesh with great rejoicing.

* Cf. Kirkpatrick's 1 Samuel, pp. 24, 70 ; Prof. Beecher's note in the *Old Testament Students*, Vol. VII (Sept. 1887), p. 29, and commentaries in loco.

- § 5. **Ch. 6: 19-7: 1**, The men of Beth-shemesh are smitten for irreverence in connection with the ark ; and it is taken to Kirjath-jearim.
- § 6. **Ch. 7: 2-6**. *After twenty years*, Samuel, now forty-two (?) years of age, begins a work of reformation ; false gods are put away ; the people gather at Mizpah, pour out water before Jehovah, and confess their sins.
- § 7. **Ch. 7: 7-12**, While they are at Mizpah, the Philistines come up against them ; the people are panic-stricken ; Samuel makes sacrifice ; Jehovah thunders forth from heaven and discomfits the Philistines (Ebenezer).
- § 8. **Ch. 7: 13-17**, Samuel now judges Israel (together with his sons), some twenty-eight (?) years (1107-1079 (?) B. C.), making a circuit of Bethel, Gilgal, Mizpah, with headquarters at Ramah.
2. Notice that all this material may be grouped under two heads : (1) the period of disaster, including §§ 1-5, chap. 4: 1-7: 1 ; (2) the period of Samuel's work as judge, §§ 6-8, chap. 7: 2-17.
 3. Prepare a still more condensed statement covering each of these periods.
 4. Now connect these periods with that of the preceding study, and show the mutual relation existing between them.

Sixth Step : Religious Teaching.

The events under consideration were intended to teach several distinct but closely related truths concerning *Israel's God, the true God* : (1) His "ark" may be present, while he himself is absent,—a rebuke to that superstition which builds faith on externals ; (2) His word, however terrible, will be fulfilled,—the wicked must suffer for their sins ; (3) His power is not limited to the country of his chosen people,—he can inflict judgment upon men of whatever nation and upon their gods ; (4) His symbols and institutions are to be regarded with respect and awe,—he will brook no irreverence (6: 19-7: 1) ; (5) His people, if they will but love and serve him, shall receive divine assistance in every time of trouble.

STUDY III.—SAUL APPOINTED, ELECTED, AND ESTABLISHED ; 8-11.

Remarks : 1. It is of more importance to master the *facts* and *ideas* of the Biblical statements than the words.

2. One must discriminate between primary and subordinate facts. The more prominent should be fastened firmly in mind, the others grouped about them.
3. Use commentaries ; do not misuse them, and, further, do not let the reading or study of them be substituted for the study of the Bible itself.

First Step : General Study.

1. **First Reading :** Study (with note-book in hand) chapters 8-11 and write down, as you go along, the main points of the story, e. g., (1) the conduct of Samuel's sons and the trouble that grew out of it ; (2) Jehovah's reply to the request of the people ; (3) the people's attitude ; (4) Saul's search for the asses ; (5) his meeting with Samuel ; (6) his anointing and the promise of the signs ; (7) the signs fulfilled ; (8) Saul chosen king by lot and installed ; (9) Saul defeats the Ammonites and is confirmed as king.
2. **Second Reading :** Study again (1) correcting or improving the work done, (2) indicating in connection with each point the particular verses belonging to it.